Youth
THE MILITARY AND YOU
EXHIBIT

U. S. Army P

ACH OF US IS ACCOUNTABLE . . .

ooking toward military service, many things make it a difficult decision. st of all, there are the normal adjustments to a strange new way of life way from home. *Am I man enough to take it on my own?* There are the ocational concerns of fitting military service into your future plans for ollege and a career. *Shall I do my service first or later? Shall I enlist now r wait to be drafted?* There are the questions about your own fitness. *Will ey find something wrong with me?* And as you read the news, you wonder hat this means to you. *Will they need me by the time I'm 18? Will the ilitary services ruin me? Will I see combat? Will I come through O.K.?* est assured, the great majority of servicemen do come through—whether peacetime or war. But your thinking about military service must be seen a larger perspective, too.

he Bomb has caused fear of total war and has pricked the moral conscience the world. And so we find our military forces fighting a limited, undeared war—big enough to contain communist infiltration, but not enough agitate Red China to the point of total atomic war. But what is that oint of no return? And in our effort to keep the door of negotiation open, ow does a nation know when its capacity and willingness to kill an enemy ave exceeded its capacity and willingness to love, to understand, and even negotiate with that enemy? It is a frustrating and frightening situation.

Growing moral indignation among the smaller nations against use of mili- ry might has disciplined the bigger powers to be cautious in their use of rce and to look for more effective ways to halt world unrest. As an ustration, where once the greatest asset of the United States in human fairs was the example of our democratic way of life, many now see the nited States as a great power which depends more upon its money and its ilitary might than upon the rightness and justice of her way of life. How n we help them see that we are a brother, not a bully? Certainly the owing gap between the poverty of most of the world and the prosperity the bigger nations should compel us to make an even greater effort to eet the human needs of the world.

ach of us is personally accountable for our every deed. The world is be- ming increasingly precise in its understanding and practice of moral law. ankind is gradually acknowledging the principle that each person is re- onsible for his neighbor and that every man is the other person's brother. creasingly, there are no simple black-and-white answers. As an illustra- on, the Nuremberg trials after World War II held each Nazi officer morally sponsible for the orders he carried out. Thus, what if an American soldier els U. S. involvement in Vietnam is morally wrong? Although many ristians support U. S. action in Vietnam (pages 7-13), there are equally ncere and responsible Christians who say that our military activities in etnam are immoral and should be protested.

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"Some who might conscientiously have fought agai Naziism cannot so fight the Vietcong," observes Dr. Ro Shinn in a recent article in *Christianity and Crisis.* "C tainly there is nothing inherently unreasonable in view that some wars are justifiable and others are not. body can believe that all parties in all wars have defensi positions. Men of conscience thus are responsible making some ethical distinctions about specific acts of wa

Public feelings toward the military are fickle. Before recent escalation in Vietnam, how often did you hear so one say that the armed forces is a retreat for guys v could not make a go of it in civilian life? Or how ma young draftees looked upon the military service as a wa of time, or at least something to get over with as quic and as painlessly as possible? But to admit such feeli now would be considered unpatriotic.

When war fever rises, as it is now, we treat the servi man as if he could do no wrong. Yet in peacetime, public attitude toward the serviceman is a shame. Socia we distrust him. Politically, we fear him. Spiritually, forget him. Financially, we treat him as a second-c federal employee. One officer upon resigning from a l time career in the armed forces wrote: "Thousands of men who guard America are raising families on income or below the government's own definition of a 'pove income.'" Yet we demand a first-class military establ ment. Congress senses this fluctuating mood of the ti and the controversial nature of changing laws regulating draft system and military procedures, and so it ba away. Such fickleness of public feeling toward the milit is confusing, and eventually can be self-defeating.

The role of the military is changing, but its major jo still to be ready to wage war efficiently and effectively. maintaining and operating the modern technical equipm of today's armed forces, expertly-trained personnel needed—whether it be the crews of the huge atomic m siles or the men in the highly mobile units used in figh guerillas. Some men are being trained to lend techni educational and political assistance to people of count in which they serve. And some politicians dream of the when the armed forces might be used to give special tr ing to those young men who have been rejected by the d for reasons of educational, physical and sociological ficiencies.

Teens have a much more intimate knowledge of the w today than ever before. As a result, all that is typical o

spirit of youth is that much more accentuated—your idealism about how things can be done, your insight into sham, your impatience with past mistakes, your dreams for tomorrow, and your eagerness to tackle something new. Yet as you seek a better way, the immaturity of your years causes you to question cautiously: "Is peace possible?"

Man's ultimate goal is peace. War is not a normal condition of man. He may be aggressive when the situation demands but he's not naturally a killer. "But," you ask, "how can we stop war? You'll never get two men to agree completely, and certainly no two nations." Exactly! Tension is a normal part of growth. Wherever controversy exists, that is the place where growth can happen. Whenever controversy is stifled, growth is stifled. What is needed are creative and reconciling ways to deal with controversy. This means establishing an atmosphere of trust where each is free to speak his own mind without fear and where a structure of law and order can be built and mutually respected as a basis for future relationships. Wherever men gather, they'll disagree. But whenever they are determined to live together in peace, despite disagreements, they can do it. The potential power of total destruction now in the hands of the world's leaders has given us all good enough reason to be determined to live together. Abolition of war is not an organizational or technological problem, but psychological. Our fate is in our own hands. And nothing we do today is of value unless it contributes ultimately to peace!

War is a reminder that mankind has not yet achieved his full stature. The causes of world tension can become the growing edge of mankind. It is basically a battle of the human conscience in which each of us participates. No one can escape his responsibility to the world, especially if he wishes to achieve his own full stature as a human being. Look about you. *Where is man's greatest need? What can* you *do?* Various ways to serve will open up to you. Make your own studied and sincere decision. Then, whatever you decide, you know that this is *your* way. And you'll already have made the first step in being prepared to make the most of your future—whether it be in the military or in other ways of service. ▼

Leif Skoogfors

Shinamoto—Black Star

HAT'S IT LIKE IN VIETNAM?

Y CHAPLAIN CHARLES KRIETE / Some soldiers spend Sunday afernoon at the beach, dividing their attention between the local surf unnies and the bombs bursting against the mountain across the bay. For some, Sunday is another day of danger, chasing "Charlie" into the ills, and taking seven wounded to locate five tons of rebel rice. For thers, it means return to the barbed wire and bunkers of the "secure" rea, having sought the enemy in vain, to face an uncertain night of nortar or small arms fire. For a few, Sunday brings sudden and peranent darkness in the exploding bridge or sniper's bullet of a VC mbush.

So it is here in Viet Nam. A war with no front. An enemy with o uniforms. A population friendly but inscrutable. Long stretches f boredom punctuated by moments of terror. Guerilla warfare is a ew experience for the GI. Not since the Indian campaigns of our vestern frontier has the army put such a premium on the talent and ravery of the individual soldier. Here, however, the stakes are much igher than they were then. And the enemy has mines, booby-traps, nortars, automatic weapons. Cowboys and Indians has lost its romance.

For the first time in their lives, many young Americans are having o face their responsibility as citizens of a powerful nation. In Viet Nam, our country has chosen not to abandon Southeast Asia to Comnunist China, or to start an atomic exchange that would risk world disster, or to mobilize all its resources to crush an enemy into uncondional surrender. Instead, our military power is being used in neasured strength, to try to force a political solution that will favor ur own and the Vietnamese national interest.

Our aim is to halt the spread of Red Chinese power in Asia. It is ot a case of the good guys against the bad guys, righteousness against vil, or God against the Devil. Soldiers here do not dignify the butchry of war with high sounding, useless phrases. This war is being ought by professional soldiers, with professional tools and professional leals. The slogans and crusading spirit that have marked some other merican conflicts are absent in Viet Nam. Duty, honor, and country re, instead, the key words for all hands.

If, or when, you are ordered to Viet Nam, you will face two things: ne enemy, and yourself.

The immediate enemy is an Oriental peasant. He feels that he has een exploited all his life. Now he sees a chance to strike back. But peasant is shrewdly manipulated by a very sophisticated profes-

sional revolutionary. And every military strike that he makes is rig
controlled by a carefully-plotted political objective. He seeks, by pr
ise and by threat, to use the apathy and ignorance of the vill
population to his own advantage. His carrot is the promise o
prosperous future. His stick is the abduction and murder of those v
stand in his way. He uses both carrot and stick according to the d
trine of Mao Tse Tung.

Occasionally this enemy realizes that he is still being exploi
and he deserts the VC cause—often in response to Army of the
public of Viet Nam psy-war team encouragement. A young, w
educated lieutenant who recently defected from the Viet Cong
this story:

While courting his girl, who lived in a neighboring village, he
"drafted" in the middle of the night into a VC regiment. After a y
of political indoctrination, he was selected to attend officer candid
school in China. Another year later he graduated, and was infiltra
back to South Viet Nam believing the propaganda he had been fe
even the bit about Americans boiling and eating the local child
Then, while on an intelligence mission, disguised as a civilian
mingling with the villagers, he watched our soldiers as they pla
hopscotch with the children, treated their sores, and carried th
on their shoulders—to the obvious delight of the children and
men. When the chance came to desert, he took it; now he fi
against his former comrades.

Not so with all. The VC soldier is tough, patient, enduring.
forte is camouflage and ambush. Even the money he is paid
depicts him ambushing Americans. He is proficient in small
tactics, and his discipline is as brutal as his tactics.

He strikes as one of a battalion or regiment when he has o
whelming superiority—and only then. Otherwise he operates as
of a small unit, to harass the people and the government troops.
ambushes and destroys the unwary. He stops civilian vehicles, so
times disguised as an ARVN soldier, to extort tribute which he
"taxes." He mingles with the people of cities and villages, dresse
civilian clothes, to throw grenades or plant plastic explosives that
and maim indiscriminately. He kidnaps and executes local gov
ment officials during the night. He joins suicide squads to blow
government installations and American compounds. He is hard
identify, hard to locate, and hard to catch.

Facing such an enemy, one who strikes where, when, and from
direction you least expect, requires that you face something else: y
self. If you are like the rest of us, you don't want to go to war.
your government has told you that your service is required. A

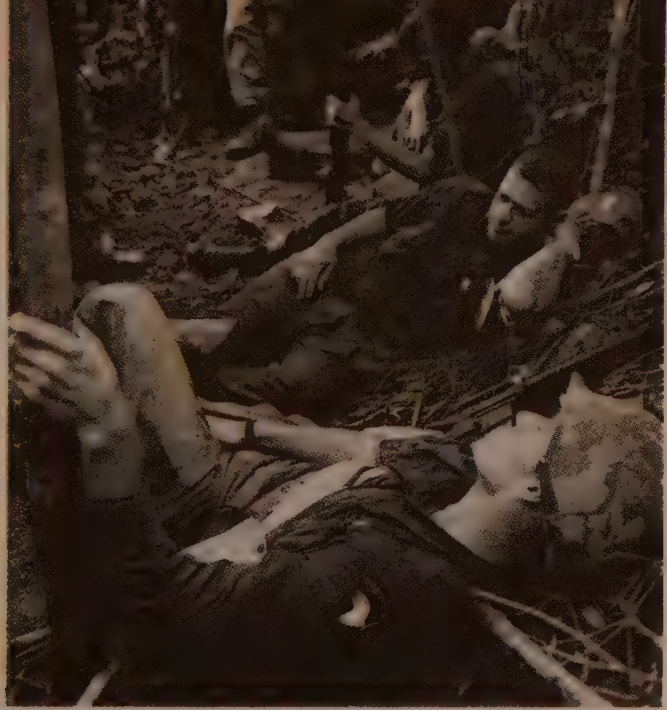
Specialist 4 Robert H. Boldt, an army medic with the 1st Brigade, 101st Airborne Division, works with a Vietnamese Army medic during sick call in a Vietnamese village. Chaplain Kriete (below with cap) visits a village.

Chuck Kriete

you are still like the rest of us, you are afraid. You train afraid, y
embark afraid, you fight afraid, and you depart afraid. But son
where in this process you learn an important thing about yourse
You learn that you can handle fear. There is an important differen
between fear and panic, and growing up means learning to cope w
fear without panic. To some young men duty is only an obsol
word; but to soldiers here it is the key to overcome fear. Vietnam
quires an order of personal bravery that comes only to those w
choose duty ahead of self; duty, not to an abstract idea, or to so
vague patriotic feeling, or to freedom, or to any other ideal. I
rather, duty to the other men in your aircrew, to the other men in yo
squad, to your commander, to yourself. These other men are very re
as real as ideas are unreal. They depend on you to do your job, son
times with their lives. Military actions are won by groups of m
loyal to and concerned for one another and the assigned mission; n
by individual peculiarities. It is in the group, for the group, and in
real sense by the group, that fear can be handled. It was St. Jo
who said, "Perfect love casts out fear." The same Saint also remin
us that "he who does not love his brother, whom he has seen, cann
love God, whom he has not seen." To remain honest and loyal,
master yourself in the sharing of a common danger, to join "t
fraternity of them what has been shot at," is something you will co
to prize above much of the frivolity of our culture. To participate
this common manliness is a great privilege in itself. To earn it, y
will need Christ—in you, and for you.

You will need Christ in you because you cannot give yourself
another without Him. "Greater love hath no man than this, that
lay down his life for his friends" is a constant reality here. Men do
daily. They face the enemy knowing that this may be required
them. It would be too much to say that they do it gladly; very f
do it even knowingly—but they do it realistically, without talk. Th
do it with the full knowledge that war is a dirty, brutal business
which one can easily succumb to hatred; hatred of yourself as well
others, and enemies. Unfortunately, here the enemy understands
too well the political usefulness of terror, murder, extortion, a
slaughter—all the ugly aspects of coercion and political necessi
Peaceful intentions and good will are poor, impotent weapons agai
this enemy's attack.

And because you must use the weapons you have to defend
nation's will in this world, you will need Christ for you. As long
we live in society, and are willing to assume our responsibilities tow
other people, we cannot love all men. The men God commands
to love hate each other, and we are forced by circumstances to cho



Shinamoto—Black Star

Wounded paratroopers await evacuation from jungle battle area in Vietnam. Helicopters (below) prepare to load VC prisoners.

the particular brothers to whom we will be loyal. This forces us in sin. There is no choice between right and wrong, good and ev righteousness and sin. There is a choice between better or worse. T clearly perceive that choice, for the better rather than the worse, eve though it involves sin, is to come to Viet Nam and to fight.

Come with me once to Dat Do, a village in Phouc Touy provinc that is just coming now under full government control. Captain C is the new sub-sector chief of Dat Do; Captain Andy Nelson is h American advisor, and Sergeants Baird and Peterson are his assistant one a medic and the other a radio man. Spend a few hours walkin with us through the village.

We are going to war—without our weapons. Captain Chi th afternoon will address all the school children in the five village schoo We will start at the secondary school at the south edge of town, whe he introduces himself to pupils.

Their response is galvanic. To know Chi is to love him immediatel strength, talent, industry and affection radiate from the man. He mak each student give his name, and banters with all of them for a fe sentences. Then he speaks, simply and directly, of their struggle f a better life. Against poverty and ignorance, he asks for hard wor Against apathy, he offers hope and involvement in the village gover ment. Against the VC, he offers protection and the military skill organize a self-defense. Against the future, he is offering his ov life. They know it, and the response to his closing statement is dea ening and spontaneous.

We walk on through town. After setting in motion some machine to clean up the market place and improve its sanitation, he repeats t program at each school. At the last school, which is in a part of tov visited regularly by the local VC political and terror squads, we ta our weapons and stand guard against ambush. Chi mounts a platfor unarmed, a perfectly silhouetted sniper target. But he has built solid foundation for his leadership and for the future of Dat Do, hel ing people to help themselves.

Perhaps you will not have to face Vietnam; not everyone is draft Even though our nation has chosen, individuals can always avoid t choice, and you may choose to do nothing. But for me, it is plain. choose to go with Chi. You see, I know his secret. He is a devo Roman Catholic Christian who has heard our Lord say, "In the wo you have tribulation. But be of good cheer; I have overcome t world." ▼

CHARLES KRIETE / Major Kriete is a United Church of Christ military chaplain curre serving with the U. S. Army Support Command in Viet Nam. He is working in Phouc T Province, and has written this article for YOUTH based on his experiences there.

Captain Chi addressing village children. (Editor's Note: As this issue goes to press, Chaplain Kriete reported that Chi was recently wounded by the Viet Cong.)

. . . nobody told me

JERRY L. FOX / The first thing no one told me about the army w that I was to lose my personal identity. I first became aware of t when I received my first GI haircut. Fourteen seconds flat. That w the average length of time it took to neatly trim the well-train duck-tails, and the nicely-placed curls into one beautiful style, t exaggerated crew-cut. There we were, standing like a bunch of we peeled onions. One comforting thought though, everyone looked t same, dejected, lonely, and ugly. We didn't have time to contempla on our looks, however, because we were on the move again. The ne thing I was to learn about the Army was their most famous sayin "hurry up and wait." We had double-timed over to the clothing sue, and found ourselves in another new situation, "the long lin We did have to wait, and wait, and wait. There we lost all civili identity, and donned look-alike green uniforms. Green GI's and gre outfits. Could they make us look any more foolish?

The next shocking thing I was to learn about army life was the la of privacy in performing bodily functions. The first time I tried "heed the call of nature" was a complete failure. I casually walk into the latrine expecting to find relief, but instead found chaos, fo could not achieve that normal, but private, function in the presence my new friends and neighbors.

One of the most important things I have learned about the arm that no one told me about, was the fact that the army never sa "I can't." And I have found this to be true in the short time I ha spent in the army. I particularly remember the first speech class I h in college, and the first speech I had to give. I kept telling mys over and over again that I could not do a good job, or even make t presentation. But it is different in the army. I found out the ha way (which for me is the best way sometimes) when I was just soldier of four weeks. I was to teach bayonet in the fifth week of ba training. Many doubtful thoughts passed through my head as I ke telling myself that I could not do it, and all the time knew I had With no chance to back out or think of a good excuse, I began think how well I could teach others the fundamentals of good bayo procedures. How and what I would say to make sure that the corr strokes and "on guard" positions would be learned without too mu questioning was a big problem. But I did go through with the tea ings doing the best I could, and that was all that was expected. spite of the shearing, "hurry up and wait," and the lack of priva I have discovered I can survive these two years. These are just so of the many things no one told me about the army.

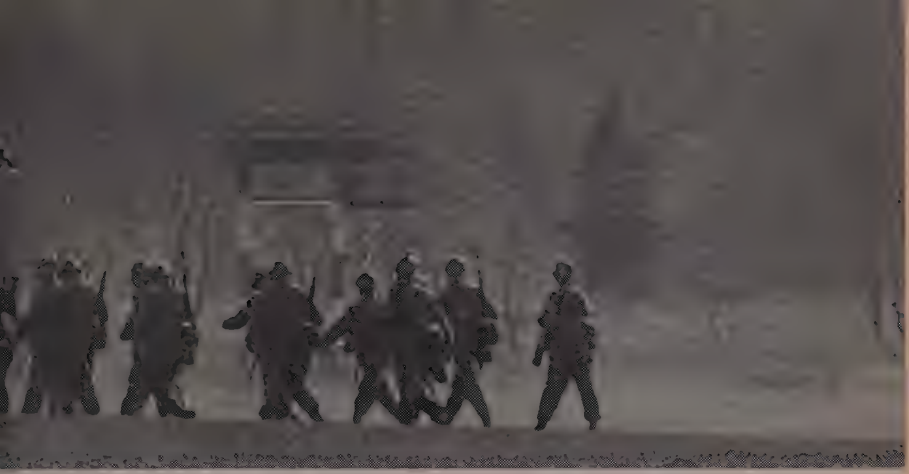
Bob Gomel, **Life** Magazine. (c) 1965 Times, Inc. All rights reserved.

"First thing . . . I was to lose my personal identity"

Leif Skoogfors

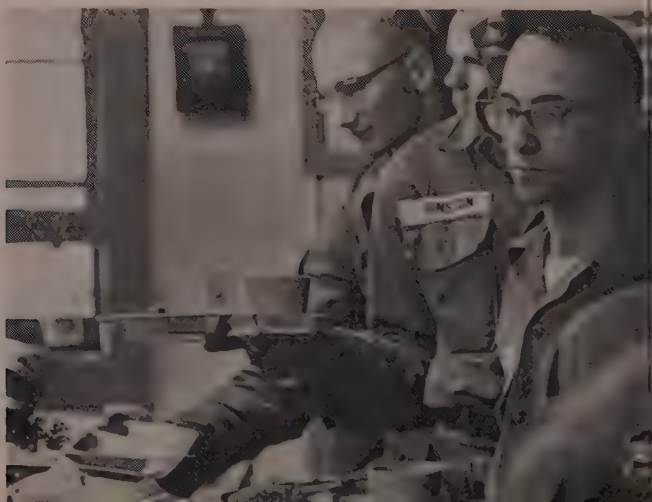
Green G.I.'s in green uniforms, after all the hurry up

All photos by Leif Skoogfors



of basic training, become the military's "ultimate weapon."

Polishing, sewing, washing, ironing . . . "I've discovered



questions about military service . . .

Q: When must I register for the draft?
A: Within five days of your 18th birthday.

Q: Where should I register?
A: There is a local Selective Service Board in almost every community. If you are away from home, you should register at the nearest local board office. The address you give as your permanent home will determine which local board keeps your records. If or when you move, you should notify your local board of your change of address within ten days.

Q: How do you register?
A: The registrar asks the questions and fills out the forms.

Q: What happens next?
A: After you register, your local board mails you a Classification Questionnaire. Fill it out carefully and promptly. On the basis of this information, you are classified by your local board. Your board then notifies you of your classification.

Q: What are the classifications?
A: Classifications are as follows:

Class I-A:	Available for military service.
Class I-A-O:	Conscientious objector available for non-combatant military service only.
Class I-C:	Member of the Armed Forces of the U. S., the Coast and Geodetic Survey or the Public Health Service.
Class I-D:	Member of Reserve component or student taking military training.
Class I-O:	Conscientious objector available for civilian work contributing to the maintenance of the national health, safety, or interest.
Class I-S:	Student deferred by Statute.
Class I-Y:	Registrant qualified for military service only in the event of war or national emergency.
Class I-W:	Conscientious objector performing civilian work contributing to the maintenance of the national health, safety, or interest.
Class II-A:	Registrant deferred because of civilian occupation (except agriculture and activity in study).
Class II-C:	Registrant deferred because of agricultural occupation.
Class II-S:	Registrant deferred because of activity in study.
Class III-A:	Registrant with a child or children; registrant deferred by reason of extreme hardship to dependents.
Class IV-A:	Registrant with completed service; sole surviving son.
Class IV-B:	Officials deferred by law.

Class IV-C:	Aliens.
Class IV-D:	Minister of religion or divinity student.
Class IV-F:	Registrant not qualified for any military service.
Class V-A:	Registrant over the age of liability for service.

Q: Once I am classified, can this classification be changed?

A: Yes. You may appeal your classification within ten days of notificatio of your classification. Classifications will also be changed when the cond tions on which they are based change. The law requires you to notify th local board, within ten days of its occurrence, of any change of address c any change in your situation which may affect your classification.

Q: What happens after classification?

A: If you are found to be available, you will be sent to an armed force examining station for a physical, mental, and moral examination to deter mine your qualification for service. If you are found qualified for servic under current standards, you will be mailed a notice of acceptability. I you are not qualified under current standards, you may be found either (1 qualified for military service in an emergency, or (2) not qualified for mil tary service at any time. Only those not qualified for military service eve in an emergency enter Class IV-F.

When the National Director of Selective Service receives a call from th Department of Defense for specific numbers of men, he apportions the tota call among the State Directors, who, in turn, apportion their number re ceived among the states' local boards. The local board chooses the require number of men from its list of available personnel.

Q: Why are some people deferred from service?

A: A Selective Service local board places a registrant in a deferred clas when it determines that the national interest would be best served by con tinuing the individual registrant temporarily in a civilian status. There ar no group deferments. You are classified on the basis of your status as a individual. No occupational deferment, including those for students, longer than for one year at a time. Any classification may be change when the conditions upon which it is based change. A local board classifie you on the basis of their information about you in writing in your file. Typ ical sources of such information are yourself, your school, your employe your family. The local board may obtain information from any legitimat source. The law places on you the obligation to notify your local boar within ten days of its occurrence, of any change of address or any change i your situation which may affect your classification.

Q: What are my chance of being drafted?

A: Plenty. Military needs call for 600,000 to 700,000 young men ever year. Most of these are furnished by enlistments; however, about 90,000 t 100,000 are drafted annually. The average age of persons drafted has bee 21 or 22 years. However, the additional call for men in Vietnam is alterin the current draft situation.

Q: How long are you required to serve in the Armed Forces?

A: Generally, your military obligation is for six years—your active duty plus your service in the reserves. If you wait for the draft, you'll probably go into the Army, there you'll spend two years on active duty; the other four in the reserves. If you enlist in the Air Force and spend four years on active duty, the other two will be in the reserves, and so on. If you are a high school graduate you can choose—in the Army or Navy—the special field of training you desire. In the Air Force your training depends on your aptitude, your education, and the needs of the service.

Enlistment is for these periods of time: *Army*: 2, 3, 4, 5, or 6 years. *Air Force*: 4 years. *Navy*: 4 or 6 years. *Marines*: 3 or 6 years. By volunteering for induction, you go into the Army for two years at the time you choose.

Q: What are the advantages of a full-time career in the military?

A: That depends on you. The life is regimented, but the pay for a single man is good; and you don't have to worry about unemployment. Retirement benefits are good. You may retire at half pay after 20 years. Training in special fields is offered; upkeep is nominal; insurance is provided. But if you're not happy in a regimented life, don't choose the military.

Q: Will there be an opportunity for me to continue my education if I go into service?

A: Yes. Some civilian universities such as the University of Maryland have branches all over the world geared to meet specifically the needs of military personnel. In addition, United States Armed Forces Institute, Madison, Wis., offers hundreds of course for ambitious servicemen.

The chances for technical training are excellent. The Navy offers training in more than 60 skills. The Army has approximately 55 different schools, and the Air Force offers technical training in intelligence, radio-radar, aircraft maintenance and the like. The enlistee, of course, has the best chance to get the training he wishes.

According to a published report on "Classrooms in the Military," young men who enter the armed forces today can expect to spend 50 to 80 per cent of their time in school throughout military training.

Q: Should I enlist or wait to be drafted?

A: Although you register for the draft at age 18, you might not be inducted until you are 21, depending upon current military needs. Some arguments for enlisting are 1) You can choose your service. 2) You eliminate the period of waiting before being called. 3) You get your military obligation out of the way. 4) In some cases you can choose the specialized training you want and get this in the military service.

On the other hand, there are certain factors which favor the draft. 1) You get a shorter tour of active duty. 2) While you are waiting you can complete some, if not all, of your college training. 3) With more education, you enhance your chances of getting better opportunities in the military. 4) You are older when you go into the service and this additional maturity will help you.

Q: If I enlist, can I be guaranteed that I'll get the assignment I want?

A: Recruiters can counsel you on the opportunities within differe branches of the armed forces, but they cannot guarantee where you w be assigned, for they don't make assignments. Generally, placement for a vanced training is done after basic training and is based upon aptitude tes of your abilities, your expressed interests, and current military needs.

Q: If I decide on the military, could I become an officer?

A: The services are looking for brighter-than-average persons to becor officers. The pay is better to be sure. (A private's base pay is $87.90 month, a second lieutenant's $294.60.) All five services have officer cand date schools. You can enroll in any one of them—except the Army—witho prior service. But the best way is to take ROTC in college. Your recruit can give you the names of the colleges which give ROTC in the vario branches of the armed forces.

Q: Where may I get additional information?

A: From your local recruiter; from a Selective Service Local Board; from your minister. Or write one of the following addresses: *Army*: T Adjutant General, Department of the Army, Washington, D.C. 20025, A tention AGSN; *Navy*: Chief of Navy Personnel (PERSB 61), Departme of the Navy, Washington, D. C. 20025; *Air Force*: Headquarters, USA Recruiting Service, Attention: Director of Advertising and Publici Wright-Patterson Air Force Base, Ohio; *Marine Corps*: Commandan United States Marine Corps, Code D.P., Washington, D. C. 20025; *Coa Guard*: Commandant (PTP), U. S. Coast Guard Headquarters, Washin ton, D. C. 20025. An official booklet listing programs of all the arm forces may be obtained by writing to "It's Your Choice," U. S. Departme of Defense, Washington, D. C. 20025.

Q: Why do we need the draft?

A: "A society that hasn't got the guts to make people do what they oug to do doesn't deserve to survive," is the answer given by "Mr. Draft"—I General Lewis B. Hershey, chief of the U. S. Selective Service System. democracy has to make people do things for their own good—go to scho obey the law, respect the rights of others. The presumption is that the ci zen is responsible for his government. That means defending it."

The Selective Service System is considered the most democratic meth of raising armed forces. It is founded upon the grass roots principle, which local draft boards made up of citizens in each community determi who of their neighbors will enter military service and who will stay ho in the national interest. There are more than 4,000 of these local boa located throughout the nation with more than 40,000 citizens volunteeri their services without pay.

Q: Why is the draft age so young? I can't even vote yet on the very issues whic may be asked to enforce in the armed forces.

A: By your late teens, you are at your physical peak. Having finished h

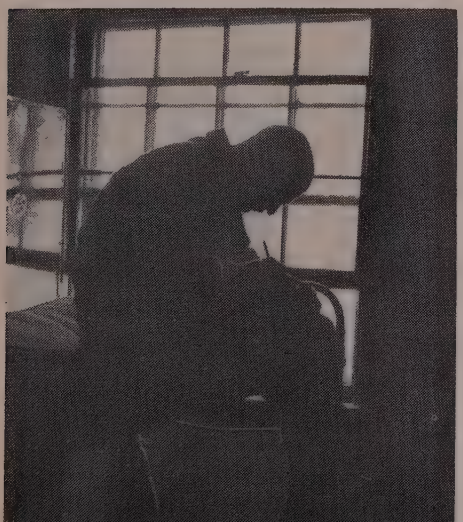
school, you are at a transition point in life. And at this time job decisions are probably still in flux. Therefore, at this age, you are more available, more trainable, and more easily adaptable to military life.

Q: What about spiritual guidance in the armed forces?

A: The opportunity for a serviceman to worship in his own religious faith is a fundamental part of military life. Many active programs are conducted by Protestant, Roman Catholic, and Jewish chaplains. On every major military base and with every major military unit, you will find a sympathetic counselor always ready to help you with religious and personal problems.

Q. Do you have any final advice?

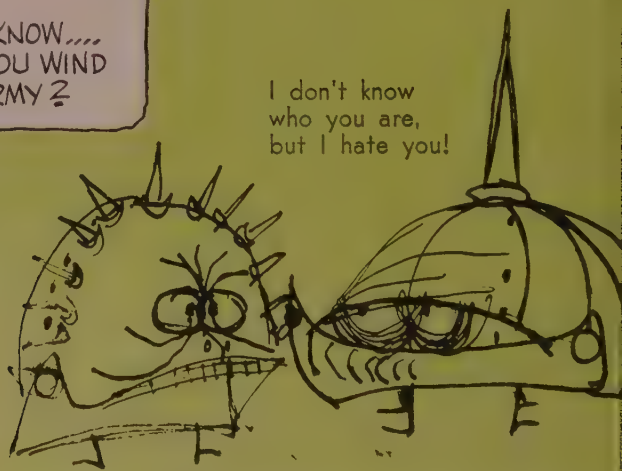
A: Always remember who you are—don't compromise your life-long standards nor turn your back on those people you've learned to respect over the years. Stand up for what you think is right. Try to select your closest friends from among those who share similar thoughts and attitudes. Develop friendships outside your military base—at a local church or with families of servicemen. Support your chapel and attend church regularly. Use the social and educational facilities at the service clubs. If you are sent overseas, get to know as much about the country as you can. Continue your education while in service, either with on-base opportunities or through correspondence. Develop a personal discipline in thought and in action which will help you through life tomorrow, as well as today. Above all, remember that your time in the military services is essential to you, to your country, and to the world, and that you are not marking time but face a real opportunity for growth and development. ▼



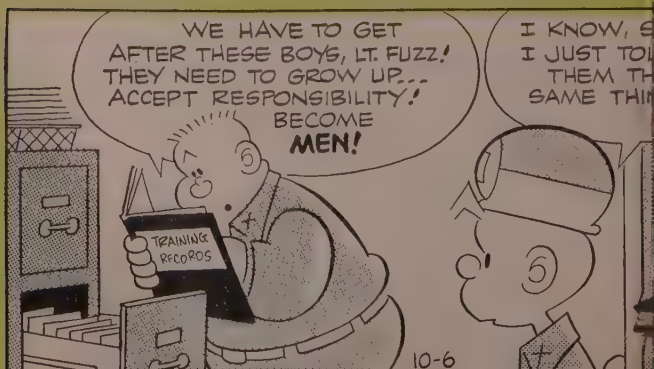
Leif Skoogfors

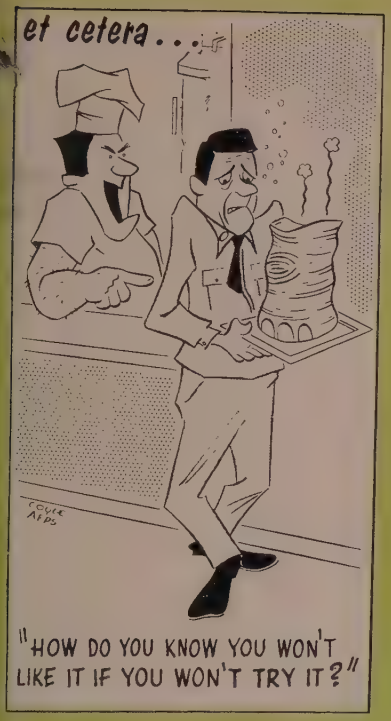
MARK TIME . . .

Adjusting to a new situation means put ting it in perspective—including beinc able to laugh at it and yourself in it. S cartoonists today, inside and outside c the service, take a second look at war i general and the military in particular.



BEETLE BAILEY





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WHAT ABOUT CONSCIENTIOUS OBJECTORS TO WAR?

Amid the current excitement about "draft-dodgers," th church and the nation dare not turn its back on thos young men who sincerely feel that they are conscientiou religious objectors to military service. The government the United States has long recognized and protected th rights of religious objectors. To test the sincerity of eac objector and to avoid exploitation of draft laws, thorough federal investigation is made into the case of every young man who registers as a conscientious objector. What are the facts about conscientious objection to military servi

s Alternative Service as a Conscientious Objector,
Badger worked as lay superintendent of a leprosarium. / Photo by Hishberger.

RA HUSTON / There are many kinds of conscientious objection to mili-ry service: Political, economic, philosophical, and religious. Only the re-gious objector is exempted from training and service under the draft law. elective Service regulations are quite clear that exemptions on Alternative ervice are available to those who "by reason of religious training and be-ef are conscientiously opposed to participation in war in any form." This neans that a conscientious objector cannot be favorable to some wars and pposed to other wars. He is opposed to the principle of war.

While exemption from military service is made only for religious objectors, ne government and the courts have been quite liberal in their interpreta-on of the word religious. This does not mean religious in either a narrow r orthodox sense of the word. Religion is the broader concept of a power r being, or a faith, "to which all else is subordinate and upon which all else ; ultimately dependent."

Why a Conscientious Objector? Most conscientious objectors base their pposition to war on the Christian teaching. With some it is a specific, con-rete, definite portion of scripture such as Luke 6: 27 and 28: "Love your nemies, do good to those who hate you, bless those who curse you, pray or those who abuse you. To him who strikes you on the cheek offer the ther also;" or Matthew 26: 52: "Put up your sword into its place for all vho take the sword will perish by the sword."

For others it is the spirit, example, and teaching of Jesus Christ, not any ne but all of them together. Can you conceive of Jesus' using the military nethod to solve any kind of a problem? War seems to be contrary to verything that Jesus taught and stood for. Since we are Christian, we are o follow His spirit, example, and teachings in our present modern world. his rules out war, violence, and destruction.

For still others it is the full sweep of the Biblical record. What has God een trying to teach men through history? Why is "an eye for an eye and a ooth for a tooth" an advancement over unlimited retaliation? Is God try-ng to say that forgiveness is better than justice? Did Jesus mean that love the highest of all virtues, that it is better to suffer wrong than to do rong? What is God's will for mankind? Should we not take the way that eads from unlimited retaliation to overcoming evil with good?

People of other faiths find their objections to war in the teachings of their eligion . During World War II, there were 251 different religious faiths nd denominations represented by those who took the conscientious objector osition and served in the Civilian Public Service camps.

The government determines conscientious objection on the basis of man's ncerity and individual conviction. It is not on the basis of the religious or-anization to which he belongs or the teachings of the scripture or of re-gious leaders. It is purely on the basis of individual conviction. There-conscientious objectors are found in every religious denomination.

Becoming a Conscientious Objector: When is a person a co
scientious objector? This has been a problem for individuals
well as draft boards. The draft boards make their determinati
by statements on Selective Service form 150 and the gene
conduct and reputation of the person claiming to be a conscie
tious objector. The question for the draft board is not wheth
the man is logical, consistent or in harmony with their views b
whether he is sincere and consistent in the claims he makes.

It is frequently as difficult for the individual to determi
whether he is a conscientious objector as it is for the draft boa
to arrive at a conclusion. Does he have a belief deep down
his heart that war is wrong? Does he feel that war is contra
to the will of God? Is he willing to suffer wrong rather than
do wrong? Will he sacrifice his own desires and advantages f
the better way of life? Will he refuse to work in any job direc
preparing for war? Does he believe that the only possible w
of overcoming evil is with good? Would he refuse to destr
others even in self-defense? Is he earnestly seeking God's v
in his life? Does he believe that it is God's will for him to b
conscientious objector?

After looking over the above questions, a person might
inclined to think it's impossible for anyone to be a conscientio
objector. But this is not the case. He does not need to kn
the answer to all of the world's problems or how he would
in any imaginary circumstance. He does not need to be perf
in his faith and obedience. But he does need to be moving
the direction outlined above.

Procedures for registering: After a person has decided that he is a conscientious objector, the procedures are fairly definite and specific. First, he registers like any other person within five days of his eighteenth birthday. The registration process is fairly simple. A young man goes to the local draft board office and answers the questions of the clerk. These are very general questions about name, place of residence, mailing address, place of birth, occupation, where employed, nature of business and other comparable questions. He is not required to declare himself as a conscientious objector at the time of registration.

Sometime after registration, he receives from the local board the Selective Service form 100. This is an eight-page form that furnishes the basic material for classification. This is the first opportunity that a person has to designate that he is a conscientious objector. Generally in Series VIII but sometimes from a different printing and a different series number is the following statement: "By reason of religious training and belief, I am conscientiously opposed to participation in war in any form and hereby request that the local board furnish me a special form for conscientious objectors, (SSS Form 150)." Every conscientious objector should sign this statement on conscientious objection. It is very important that this be signed if a person is clearly a conscientious objector.

When this form is turned in, the local board is required to send the special form for conscientious objection to the registrant. This special form inquires more specifically into one's belief and viewpoints on war. This too becomes a part of the classification questionnaire. All the questions on this form should be answered sincerely and honestly.

Draft Classifications: After the local board has received this material and any other that it may specifically request, it then classifies a person. There are a good many possible classifications and the regulations require that a man be classified in the lowest for which he is entitled. See page 19 for a list of draft classifications.

Class I-A is considered the highest classification; Class V-A the lowest. If a person does not receive the classification to which he believes he is entitled, he should ask for a personal appearance before the board to explain his position and to request proper classification or appeal to the state appeal board for the same. This appeal or request for personal appearance must be made within ten days of the date on which the classification was mailed.

Registrant may be classified in any one of the 18 classifications listed, but only the first three are available for induction—Class I-A, Class I-A-O, and Class I-C. It is especially important that a conscientious objector appeal immediately if he is given a classification higher on the list than the one requested. If for any reason the conscientious objector should be denied that classification by the appeal board, he still has the opportunity of an appeal to the presidential appeal board.

Sometimes a person has not made up his mind whether he is a conscien-

tious objector or not at the time he fills out the general classification que tionnaire, SSS form 100. This is not unusual and a person should not co sider that he has lost all rights to being so classified if he later become conscientious objector. In that event, he should write a letter to the lo board explaining that he is now a conscientious objector, and ask for t special form for conscientious objectors. The local board is required send him this form and after it is turned in, it becomes a part of his fi The local board is then required to reconsider his classification in light the new evidence and to determine his classification. If it is unfavorab he still has the rights of appeal as mentioned above. Of course, there more question raised about his sincerity if he comes in late claiming to be conscientious objector than if he filled it out at the proper time. But no o should ever go into the military who is truly and sincerely a conscientio objector regardless of how late he may become a conscientious objecto There are even provisions for a man who is already in the armed forces be discharged because of his conscientious conviction.

Entering Alternative Service: When once classified I-0, the registrant in line for Alternative Service. He can wait until his age group is called by the local board for military service and then he will be called for so alternative service. Or he can find an approved alternative service proje apply to the organization to do his alternative service with them; recei a letter of approval from them; take this to the local board and volunte to begin his service at an earlier date than he would normally be calle If a person volunteers, he can select the organization with which he w serve. If he waits until he is called by the local board, the board decid where he should serve.

Alternative service projects are work "contributing to the national healt safety or interest." Theoretically, they are any service in local, county, sta or national government agencies or international government agencies a work with private agencies serving the public's good. Specifically, they wo in general or mental hospitals, homes for the aging, correctional institutio orphanages, dairy herd improvement associations, highway work, relief a rehabilitation projects, slum clearance, educational activities, technic agricultural, medical, and educational assistance in under-developed cou tries, and medical or scientific research promising constructive benefits mankind. Specifically, however, each of these projects must be inspect and approved by the Selective Service System. Some of the projects ca a small salary, but many of them furnish only board and room, transpor tion, laundry, and medical care.

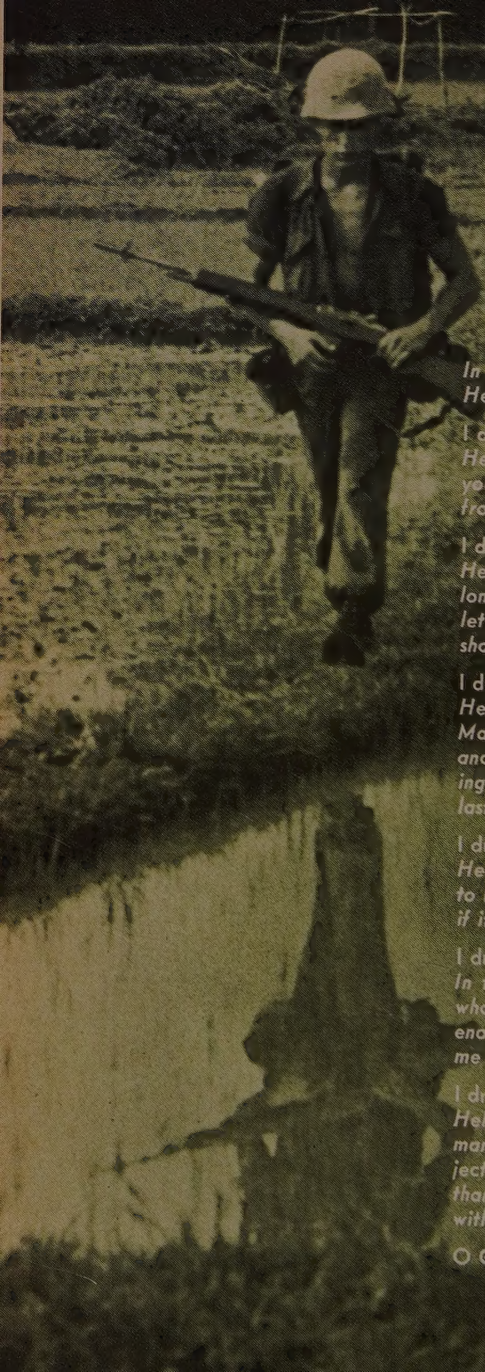
After volunteering or being drafted for civilian work, the registrant classified I-W and he is required to render 24 consecutive months of servi in the area of his assignment.

For Further Help: Sometimes a person gets into difficulty by not follo ing the procedures or not having proper information. Assistance can ge

erally be secured from local pastors or from the national offices of the various religious denominations. The following are a few examples: *Council for Christian Social Action, United Church of Christ,* 289 Park Ave. South, New York, N. Y. 10010; *Brethren Service Commission,* Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120; *National Service Board for Religious Objectors,* Washington Building, Room 604, Fifteenth and New York Ave., N.W., Washington, D. C. 20005. These and others can supply information and assistance to any who need their services.

Each individual must make his own decision whether he is a conscientious objector or not. No one else can make it for him. After study and prayer, a decision should be made and then followed persistently, courteously, and faithfully. ▼

ORA HUSTON / As Peace Counselor for the Church of the Brethren, a big part of Mr. Huston's job is to travel about the country counseling with young men of his denomination who are inclined toward religious objection to military service. The Church of the Brethren has long been considered among the traditional "peace" churches.



In a world of conflict and confusion,
Help me keep my dreams alive, O God.

I dream of good health.
Help me to be a worthy steward of the body
you have given me. May I never let my health
from personal neglect or injurious excess.

I dream of always being liked.
Help me to be a true friend. And no matte
lonely I become when I'm away from home,
let me cast aside life-long standards in exchan
shallow acceptance.

I dream of a happy home.
Help me to see what it takes to be a good p
May I never let silly infatuation, physical ap
ances, or momentary pleasure blur my under
ing of that kind of love for a person that grow
lasts for a lifetime.

I dream of success in a job.
Help me to have confidence in my abilities, bu
to know my limitations. May success never be
if it is achieved by exploiting others.

I dream of right winning over wrong.
In the fight for justice and truth, help me to
what's right. When I am wrong, help me to b
enough to admit my error. When I am right
me to know how best to change what's wrong

I dream of a world at peace.
Help me always to be deeply sensitive to th
manness of my fellowman. When I am hungr
jected, sick, uninformed, poor, or treated a
than human, it is hard for me to live in har
with others.

O God, help me keep my dreams alive.